SALAAT MADE EASY

INTRODUCTION

Definitely all Praise is for Allaah. We seek refuge in Allaah from the evil within ourselves and from our evil actions.

Whomsoever Allaah guides, none can misguide. I bear witness that none has the right to be worshipped but Allaah, alone, having no partner and I bear witness that Hadhrat Muhammad (S.A.W) is His obedient servant and Rasul. Blessings be upon the Sahaabah(R.A).

"Salaat Made Easy' is an easy to understand compilation of laws based on the text of the famous book, "Nurul Essa" by Sheikh Abdul Iklaas Hassanul Wafai Shurumbulay Hanafi (R.A.).

This book can be used as a revision text in Adult Classes and Madressahs. Also it will be extremely useful for those who have newly accepted Islam.

Kindly make Duaa that Allaah Ta'aala accepts this book just as He has accepted its original.

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Salaat Chart. Appendix 4

"Salat is made an obligation on the believers to be observed at its appointed time" (Q 4:103)

FACTORS WHICH MAKE SALAAT OBLIGATORY
Three factors necessitate Salaat:
1.Islam
2.Maturity
3.Sanity
Children should be commanded to perform Salaat at 7 years of age and punished for neglecting it when they are ten (Ahmed ibn Hambal Musnad 11.180)

TIMES OF SALAAT
There are 5 times of obligatory (Farz) Salaat:-
1.Time of FAJR (Dawn Salaat)
It starts from true dawn daybreak, when a horizontal whiteness appears on the horizon until a little before sunrise.
2.Time of ZUHR (Noon Salaat)
Its starts when the sun passes its meridian (zenith after Zawwal) and ends when the shadow of an object doubles.
3.Time of ASR (Late afternoon Salaat)
Its starts when the shadow of an object doubles and ends at sunset.
4.Time of MAGRIB (Sunset Salaat)
Begins at sunset until all whiteness disappears from the horizon. (approximately 1 hr. 20 minutes after sunset)
5.Time of ISHA and WITR (Evening and Witr Salaat)
Starts from when all redness disappears from the horizon until True Dawn (daybreak).
The Witr cannot be read before Esha since the sequence is necessary to maintain.
One performing Haj can combine the Zuhr and Asr on the plain of Arafat during the time of Zuhr on condition that he is in Ihraam and the Jamaat is led by the Ameer of Haj.
The Haji should combine the Magrib and Esha at the time of Isha when in Muzdalifah. It is not permissible for the Haji to perform the Magrib on route to Muzdalifah.

PREFERRED SALAAT TIMES

1.It is Mustahab (preferable, praiseworthy) for men to perform Fajr when there is more brightness in the sky. For women it is Mustahab when it is not yet bright.
2.In summer Salaat should be performed at a time when the day is cooler, and should hasten it in winter, except when it is overcast.
3.To delay the Asr as long as the sun does not change color (becomes yellow). To delay more than this is highly disliked. In overcast conditions Asr should be hastened (read earlier than its preferred time).
4.Magrib should also be hastened except when overcast.
5.Similarly, Isha is to be delayed up to the first third (1/3) of the night but hastened when overcast. To delay until midnight is permissible but after this it is highly disliked.
6.To delay the Witr to the last part of the night on condition that one is certain of awakening at that time.

PROHIBITED SALAAT TIMES

There are 3 times during which no Fardh or Wajib (which became due upon person before the start of these times), Salaat can be performed.
1. From sunrise to after it has risen,
2. When the sun is at its zenith at midday until it shifts from its position,
3. When the sun turns yellow until it sets.

However, those Salaats, which becomes incumbent during these times can be performed within them, but will be Makrooh (undesirable), e.g.
1. Janaazah Salaat once it is ready or
2. Sajdah Tilawat of an Ayat recited in these times.

Likewise it is valid although, Makrooh to perform the Asr of the same day after the sun turns yellow.
In the prohibited times all Nafl (optional) Salaats are Makrooh Tahrimi (highly detested) even though they have some cause e.g.

a. An oath was taken to perform the Salaat.
b. The 2 Rakaats, which become necessary after performing Tawaaf.

TIMES WHEN NAFL SALAAT IS MAKROOH

1.After the rise of True Dawn *except the 2 Sunnats of Fajr)
2. After Fajr
3. After Asr
4. After Magrib Salaat
5.When the Imam climbs on the Mimbar (pulpit) for the Khutbah (sermon) and until he completes the Salaat
6. When the Iqamat is called (except for the Sunnats of Fajr which may be performed even at that time)
7. Before Eid Salaat, even at home
8. After the Eid Salaat in the Masjid or Eidgah
9. Between the combined Salaats on the plains of Arafat and Muzdalifah during Haj
10. When the time of performing the Fardh Salaat is very little
11. When one needs to relieve oneself
12. When food is brought to one's presence and one desires it
13. When anything is present which prevents the mind from concentration on the Salaat and impairs the submission of the mind to Allaah in it.

ADHAAN

The Adhaan and Iqaumah are Sunnat Muakkidah for: -

a. Fardh Salaat and Jumuah
b. For Ada (schedule times) and Qaza (after time)
c. For one who is in his hometown and a Musafir (traveler according to Shariah)
d. For men, but it is Makrooh for women.

"Allaahu Akbar" is said four times at the beginning, and twice at the end. No undue pulling should be made of the two Shahadats.
In the Adhaan of Fajr "As Salaatu Khayrun Minan Nawm" is to be added twice after "Hayya alal Falah".
In Iqaumah, "Qad Qaumatis Salaatu" is added twice after "Hayya alal Falah"
In Adhaan, every sentence is said with a pause but in Iqaumah it is said quickly.
Adhaan is not valid in any other language other than Arabic.
1.The person who calls out the Adhaan is called a Muazzin.

2. It is Mustahab that the Muazzin be pious, one knowing the Sunnat of Adhaan and the proper times of Salaat.
3. He should be in the state of Wudhu and face the Qibla except if he mounted on an animal or (out of necessity e.g.) on a train, etc.
4. It is Mustahab that he inserts his two fingers in his ears, and turns his face to the right side when saying, “Hayya alal Salaah”, and to the left side when saying, “Hayya alal Falaah”. He may turn completely in the dome if the sound does not reach in all directions.

The Adhan and Iqaumah should be separate to allow the regular Musallees to present themselves comfortably for congregation Salaat but at the same time the Mustahabh time of Salaat performance must not be missed. Time between Adhaan and Iqaumah of Magrib should be the time taken to recite three Ayats of the Quraan or one long verse or the time taken to walk three steps.

After the Adhaan one can, in order to gather people for Salaat call them by saying “Salaat, Salaat, O performers of Salaat’
It is Makrooh: -

a. To call the Adhaan in a singing tone
b. Call Adhaan without wudhu or ghusal
c. By a boy who cannot understand
d. By an insane or drunk person
e. By a woman
f. By a faasiq (disobedient Muslim)
g. By one sitting
h. Talking during Adhaan and Iqaumah
i. To give Adhaan and Iqaumah of Zuhr Salaat in a town only on Fridays.

It is Mustahab to repeat the Adhaan while the Muazzin spoke but not the Iqaumah. Both (Adhaan and Iqaumah) will be made for Qaza Salaat. Likewise, both will be made for the first of several Qazas. It is Makrooh to omit the Iqaumah, but the Adhaan must be only performed for the first one – provided that these are performed at one time.

WHAT TO DO WHEN HEARING ADHAAN

1.When one hears the Adhaan, then be silent and repeat after the Muazzin.
2. When the Muazzin says, “Hayya alal Salaat” and “Hayya alal Falaah” one should say ‘La howla wa la quwwata illa billahil aliyil atheem’ [there is no ability and no power except with Allaah, The All High – The All Great].
3.When the Muazzin says, “As Salaatu Khayrum minan nawm” in the Fajr Adhaan, they say, ‘Sadata wa barakta’ [you have spoken the truth and have done good] or ‘Masha Allaah’ [whatever Allaah wills happens].
4. On completion of the Adhaan, both the Muazzin and the listener should say:

“Allaahumma, Rabba hadihid da’wati taaimati, wa Salaatil qaauimati, ati Muhammada nil waseelata, wal fadeelata, wab athu Maqumam Mahmooda nil lathee wa adtahu, innaka la tukliful meeaad.”
“Allaah, thee Rabb of this perfect call to this Salaat to be established, grant Muhammad the means and excellence and raise him to ‘Maqaume Mahmood’ (the commendable station) You promised him”

FACTORS REQUIRED FOR VALIDITY OF SALAAT
There are 29 factors necessary for Salaat to be valid:
1.Purity from major and minor impurity (also from menstruation and childbirth bleeding).
2. Purity of the body, clothing and place of Salaat from such a measure of filth that is not forgiven.
3. The places where the feet, hands, knees and forehead are to be placed have to be pure.
4.Satre Aurat covering of those parts that are prescribed by Shariat (navel to knee for men and complete body for women).
5.Facing the Qibla: a person who sees the Kaabah must face it and for those who do not see it, even if they are in Makkah, it is ‘obligatory’ only to face in the direction of the Kaabah.
6.Presence of the time of Salaat (obligatory).
7.To be firmly convinced that the time of Salaat has already started.
8.Niyyat (intention) of Salaat.
9.Saying “Allaahu Akbar” (Allaah is the greatest) – Tahrima at the start of Salaat without separating it from the intention (e.g. by speaking).

10. Saying Tahrima while standing, before going for Ruku (before bowing).
11. The Tahrima should be made before not the intention.
12. To recite the Tahrima so audibly that one cannot hear himself.
13. For the Muqtadi (one following the Imaam) to make intention of following the Imaam.
14. To specify which “obligatory” Salaat is being performed.
15. The intention for Wajib Salaat has to be specifying of Nafl Salaat is not compulsory.
16. To stand for the Fardh and Waajib Salaat. One is allowed to sit for Nafl Salaat even without an excuse.
17. Qiraat (recitation of Quraan) even though it be one Ayat in the first 2 Rakaats of the Fardh Salaats and in every Rakaat of the Nafl Sunnat and Witr Salaats. There are no specified portions of the Quraan to be read for the Salaat to be valid. The Muqtadi should not recite anything but should listen attentively to the Imaam and remain silent. If he reads any Qiraat it will be Makrooh Tahrimi.
18. Ruku (Head and hips to be on equal level for males).
19. Sajdah should be made on a hard surface that can be felt and upon which the forehead remains stable and firm even though it be upon one’s palm or the edge of a cloth. The place of Sajdah must be Paak (clean). It is necessary to prostrate with the hard part of the nose and the forehead. Prostration by the nose only is not correct except if the forehead is injured, etc.
20. The place of prostration must not be more elevated by more than half a cubit from the place of the feet. If so then prostration is not valid, except in huge crowds where one is forced to prostrate on the back of another who is performing the same Salaat.
21. To place the hands and knees on the same surface whilst in Sajdah.
22. To place at least some part of the toes on the surface. To place only the outer position of the feet on the surface will not suffice.
23. Bowing (Ruku) must precede Sajdah (prostration).
24.To rise from Sajdah to a position close to sitting.
25. To return from sitting posture the second Sajdah.
26. To sit for the Qaidah Aakhirah (last sitting) to the extent of time in which at least the Tashahhud can be read.
27. Performing the Qaidah Aakhirah (last sitting) after all acts of Salaat.
28. Performing all acts of Salaat whilst awake.

29. To have full knowledge of the procedure of Salaat and all its Fardh aspects so that one knows the Sunnat aspects, and one doe not perform a Fardh with the intention of Nafl, etc.

THE FARDH ACTS DURING SALAAT ARE

a. Qiyam (standing)
b. Qirat (reciting of a Quranic verse)
c. Sajdah

Some mention that Qaaidah Aakhirah (as explained in (24) is also Fardh.

WAJIB ACTS OF SALAAT

There are 18 Wajib acts of Salaat.

1. Recitation of Surah Fatiha
2. Reciting any other long Ayat or 3 short Ayats to Surah Fathiha in the first 2 Rakaats of the Fardh Salaat and in all Rakaats of the Witr, Sunnat and Nafl Salaats.
3. Specifying the reading of the Sura Fatiha for the first 2 Rakaats of the Fardh Salaat.
4. To recite Surah Fatiha before the Surah (Ayat).
5. To make Sajdah with the nose and forehead.
6. To make the second Sajdah of the first Rakaat before proceeding to any other action.
7. To perform every posture with ease and calm.
8. To perform the first sitting (Qaidah Aula).
9. To recite the Tashahhud in the first sitting (Qaidah Aula first sitting after 2 Rakaats).
10. To recite the Tashahhud in the last sitting.
11. To stand immediately for the 3rd Rakaat after the Tashahhud (with out delay).
12. Making Salaam 2 times (once to the right and one to the left), to say the words “As Salaam” is Waajib, to say “Alaykum” is Sunnat e Muakkidah.
13. To read Dua e Qunoot in the Witr Salaat.
14. To recite Takbeer of the Eid Salaat.
15. Specification of the words Allaahu Akbar for the start of every Salaat except the two Eids.
16. To say the Takbeers of Ruku before going in Ruku in the second Rakaat of the 2 Eids.

17. For the Imaam to recite the Qiraat aloud in the following Salaats Fajr, first two Rakaats of Magrib and Esha (even though Qaza), Jumuah, 2 Eids, Taraweeh and Witr of Ramadhaan.
18. To recite the Qirat silently in Zuhr, Asr, 3rd Rakaat of Magrib, 3rd and 4th Rakaat of Esha and all Nafl Salaats during the day.

The Munfarid (one performing Salaat alone and not in Jamaat) has the choice of reading audibly or not in those Salaats wherein Qiraat is audible. A person performing Nafl Salaat during the night also has this choice.
If a person omitted the recitation of a Surah in the first 2 Rakaats of Esha, he should read it audibly in the second two Rakaats with Surah Fatiha. However if Surah Fatiha was omitted it will not be repeated in the last two Rakaats, but make Sajdah Sahw (prostration of forgetfulness).

SUNNATS OF SALAAT

There are 51 Sunnats in Salaat:
1.Lifting the hands for Takbeer Tahrima (Allaahu Akbar at the start of the Salaat). Up to the ears for a man and up to the shoulders for a woman.
2. Spreading the fingers when saying the Tahrima.
3. The Muqtadis should recite the Tahrima simultaneously with the Imaams.
4. A man should place his right hand over the left below the navel. By placing the inward his right palm over the outward part of the left palm, holding the waist with the middle finger and the thumbs spread out to form a ring.
5. A woman should place her hands on the chest without forming a ring.
6. To recite Thana.
7. To recite Ta'awwuz before Qiraat.
8.To recite Bismillaah (Tasmiya) at the beginning of every Rakaat before reading Surah Fatiha.
9. To recite 'Aamin' (Allaah accept our prayers) on the completion of Surah Fatiha.
10. To recite "Rabbanna wa lakal Hamd" after Ruku, before Sajdah.
11. To recite all the above (6-10) inaudibly.

12. Not to bow the head whilst saying Takbir Tahrima.
13. For the Imaam to recite Takbeer audibly.
14. To recite, “Sami Allaah li man Hamida” when rising from Ruku.
15. Men should spread their feet to the measure of 4 fingers when standing and women should keep their feet together.
16. To recite from the following after Surah Fatiha.
    a. Tiwale Mufassil (long Surahs) in the Fajr and Zuhr. (i.e. those Surahs from and including Surah Hujuraat up to Surah Burooj).
    b. Aswaate Mufassil (medium length Surah) in the Asr and Esha (i.e. those Surahs from and including Surah Burooj up to Surah Bayinah).
    c. Qisaare Mufassil (short Surahs) in Magrib Salaat (i.e. those Surahs from and including Surah Bayyinah up to the end of the noble Quraan).

    The above Surahs are applicable to a Muqeem (non Musafir). A Musafir may read any Surah desired.
17. To lengthen the first Rakaat of the Fardh of Fajr only.
18. To praise Allaah in Ruku.
19. By saying “Subhana rabi yal azim” 3 times.
20. To grasp the knees with the hands in Ruku (for men).
21. Spreading the fingers in Ruku for men and not for women.
22. To keep the legs straight in Ruku.
23. To keep the back flat in Ruku for men.
24. To keep the head level to the buttocks in Ruku (for men).
25. To lift the head and rise from Ruku.
26. To stand at ease after Ruku.
27. When making Sajdah, to place the knees on the surface first, then the hands and lastly the face.
28. Withdrawing these in the opposite way when standing from Sajdah.
29. Saying Takbeer (Allaahu Akbar) when going to Sajdah.
30. Saying Takbeer when rising from Sajdah.
31. Placing the head between the palms when performing Sajdah.
32. Glorifying Allaah in Sajdah by saying “Subhana Rabi al a’la” three times.
33. For a man to keep his stomach away from his thigh, his elbows away from his sides and forearms away from the ground.
34. For a woman to contract her body so that the stomach is pressed against the thighs.

35. Render Qaumah properly (i.e. standing for a little while between Ruku and Sajdah).
36. To sit between the two Sajdahs (Jalsa) as in Tashahud.
37. To place the hands upon the thighs during the Jalsa as in Tashahud.
38. To spread the left leg and raise the right making the toes face Qibla for men.
39. A woman should sit the buttocks on the ground.
40. To raise the right index finger during the Tashahud, raising when saying "la ilaha" and lowering when saying "illa Allaahu".
41. To recite Surah Fatiha in all Rakaats following the first 2 Rakaats.
42. To recite Durood upon Nabi (S.A.W) during the final sitting.
43. To follow by reading a Dua using words found in the Quraan or a Hadith but not in the words of common people.
44. To turn the face first to the right then to the left when making Salaam.
45. For the Imaam to make intention for all people following him, the angels and the pious jinn.
46. For the person following the Imaam to include the Imaam in his intention whenever he is standing. If he is directly behind the Imaam he should include him in both the Salaams together with the people, angels and the pious jinn.
47. For a Munfarid (one performing Salaat alone) to only intend for the angels in his Salaam.
48. To say the second Salaam in a softer tone than the first.
49. The Salaam of the Muqtadi (follower) and the Imaam should be simultaneous, (not after it).
50. To begin the Salaam from the right side.
51. The Masbooq (late comer in Salaat) should wait for the Imaam to complete both Salaams (i.e. once the Imaam starts the second Salaam), he should stand to complete Salaat.

THE AADAAB (ETIQUETES) OF SALAAT:
These acts are for perfection of the Salaat but not for its validity. There are 10:

1. For a man to remove his hands from his sleeves when saying Takbeer (a woman will cover them for fear of uncovering her forearms).

2. For the Musalli (one performing Salaat) to look at the place of Sajdah when standing.
3. To look at the feet in Ruku.
4. To look at the tip of the nose on Sajdah.
5. To look at the lap when seated.
6. To look at the shoulders when making Salaam.
7. To resist coughing (as far as possible).
8. To cover the mouth when yawning.
9. To stand for Salaat when "Hayya alaa falah" is called.
10. For the Imaam to begin Salaat when "Qad Qaumatis Salaat" is said.

THE METHOD OF PERFORMING SALAAT FOR MEN

When a man intends to perform Salaat he should remove his hands from his sleeves. Then he should raise his hand with the ears, palms facing Qibla and fingers neither spread nor closed together. This should be coupled with the making for intention of that Salaat. thereafter he should place the right hand upon the left below the navel (as previously described) immediately after the Tahrima without delay.
Now the Thana will be read

Subhanaka, Allahumma, wa bihamdika, wa tabarakas muka wa ta'ala jadduka wa la ilaha ghayruk.
Pure are You, Ya Allaah. Praise belongs to You. Blessed is Your name. Exalted is Your dominion. There is no illah but You.

Every Musalli should read Thana. Then the Ta'wwuz is read silently for the Qiraat. The Masbuq (late comer) will also read it but not the Muqtadi (follower).
Ta'awuz is:

A udhu billahi mina shaytaunir rajeem
I seek the protection of Allaah from Satan the rejected.

Then read Tasmia silently. Tasmia should be read only before Surah Fatiha in every Rakaat. (It will also be valid to recite it before the Surah following the Fatiha).
Tasmia is:

Bis milla hir Rahma nir Raheem.
In the name of Allaah, most Gracious, Most Merciful.

Then Surah Fatiha should be read.
After the Fatiha the Imaam and the followers should say Aamin silently (i.e. voice should be audible to oneself).
Then a Surah or three Ayats should be read. Then say Allaahu Akbar and calmly bow into Ruku, keeping the head and buttocks at the same level, clasping the knees with the hands, spreading the fingers and recite this Tasbeeh three times.

Subhana Rabi yal Adheem
Glorified is my Rabb, the Greatest.
[The saying of Allaahu Akbar should start with the bowing .]

Then lift the head calmly saying,

Sami Allaahu li man Hamida
Rabbana lakal Hamd.
Allaah hears one who praises Him.
Rabb, to You belongs all types of complete praise.

This is for the Imaam and the Munfarid.
The Muqtadi should only say Rabbana lakal Hamd.
Then proceed to Sajdah saying Allaahu Akbar, placing the knees on the ground first, then the hands and thereafter the face between the palms. Prostrate with the nose and forehead and do so in a state of ease and calm. Glorify Allaah by reciting this Tasbeeh at least three times.
Subhana Rabbi yal a'la
Glorified is my Rabb, the most Exalted while the head is on the ground.
The abdomen should be kept away from the thighs, the arms away from the armpits and if there is no crowd, direct the toes and fingers towards the Qibla.

After the first Sajdah, the Musalli should sit up calmly placing the hands upon the thighs . thereafter recite Allaahu Akbar and perform the second Sajdah with ease. Once more the Tasbeeh “Subhana Rabbi yal a’al” is read at least three times with the same Sajdah posture. Thereafter lift the head from Sajdah saying “Allaahu Akbar” and stand up, without supporting the hands against the ground and without sitting. (Rise preferably on the toes). This completes one Rakaat. The second Rakaat is performed like the first except there is no Thana and Ta’wwuz.
Once the man has completed the two Shadahs of the second Rakaat , he should place his left foot flat upon the ground and sit thereon while keeping the right foot upright .The toes of the right foot should face the Qibla. The hands should be placed upon the thighs with the fingers apart. Tashahud narrated by Hadhrat Ibn Muusad (RA) should be recited.

At tahiyyatu lilaahi, was salawatu wat tayibatu As salaamu alayka, ayyu han nabiyyu, wa Rahmatulaahi wa barakatu. As salaamu alayna, wa ala ibadillahis sauli heen. Ashadu anna Muhammadan abduhu wa Rasuluhu. “All types of perfect greeting are for Allaah and so too are all prayers and all that is good. Salutation is to you, O Nabi and also on you are Allaah’s mercy and blessings. Salutations to us to the pious servants of Allaah. I bear witness that there is no illah but Allaah and I bear witness that Muhammad is His servant and Rasul.”

An indication with the forefinger of the right hand will be made , lifting it when reading the negation (i.e. when saying ‘LA’) and lowering it when reading the affirmation (when saying illal lahu). Nothing will be added to the Tashahud in the first Qaidah (sitting) of a four Rakaat Salaat.

Surah Fatiha will be read in all Rakaats after the first two Rakaats. On completing of all Rakaats, one will sit and read the Tashahud as above. Then read Durood upon Nabi (S.A.W).

“Allahumma salli ala Muhammadew, wa ala ali Muhammadin, Kama sallayta ala Ibrahima wa ala ali Ibrahima Innaka hamidum majeed. Allahumma barik ala Muhammadew, wa ala ali Muhammadin, Kama barakta ala Ibrahima, wa ala ali Ibrahima, Innaka hamidum maajeed.”
Allaah, grant mercy on Muhammad and to the members of the family of Muhammad, as You granted mercy to Ibrahim and to the members of the family of Ibrahim. Allaah bless Muhammad and the members of the family of Muhammad, as you blessed Ibrahim and the members of the family of Ibrahim. Surely You are All Laudable, All Glorious.

Then a Duaa is recited from the Quraan or a Hadith. Usually this is read:

Allahumma, inni dhalamtu nafsi dhulman kathiran, wa innahu La yaghfirudh dhunuba illa anta fagh fir li maghfiratam min indika war hamni, innaka antal ghafur rur Raheem.
Allaah I have done tremendous wrong to my soul, and no one but you can forgive sins, so completely forgive me through Your special favor and bestow mercy upon me. Surely it is You who are the Most Forgiving, Most Merciful.

The Salaam is made first to the right and then to the left.

As salamu Alaykum wa Rahmatullaah.
May peace be upon you and also Allaah’s mercy.
The intention of the Salaam will be for all those who are with and details have already been previously explained.
Salaat with Jamaat for men who have no valid excuse is Sunnat Muakkidah.

THE SALAAT OF WOMEN

The Salaat of women is similar to that of men, apart from some variations in certain Shar’ie Directives that shall be outlined below. Women should study these Shar’ie Directives carefully and perform their Namaazes accordingly:-

1. At the time of “Takbeer -e- Tahreema”, the woman should lift up her hands till the shoulders, in such a manner that they are in line with the shoulders.
2. At the time of “Takbeer -e- Tahreema”, she should keep her hands underneath her veil, robe, etc.
3. After having executed the “Tahreema”, she should now place her hands on the chest.
4. The manner of doing this is that the palm of the right hand should rest on the back of the left hand.
5. The fingers of each hand should be kept well pressed so as to touch one another.
6. When going to Ruku , she should bend just sufficient enough as to let the fingers reach the knees.
7. The hands should be placed on the knees with the knees with the fingers of each hand pressed close together.
8. Both arms should be well pressed against the sides of the body.
9. The ankles should be joined as to touch each other.
10. The knees should be drawn close to each other so that they too touch.
11. The Sajdah should be performed in such a manner that the knees are first placed on the ground.
12. Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.
13. The fingers should be well pressed together.
14. The head should be placed between the two hands.
15. While in Sajdah, both the nose and forehead should touch the ground.
16. The fingers and toes should all be made to face the Qiblah.
17. The feet should be kept straight but pointing outward towards the right.
18. While in Sajdah, her body should be kept contracted so that the stomach is pressed well against the sides of the body.
19. Her elbows should be placed flat on the ground.
20. After the second Sajdah of the second Rakaat, she should sit in Qaidah in such a way that her posterior rests on the ground.
21. The right thigh should be placed on the left thigh.
22. Both feet should be pointing outward towards the right.

23. Both hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding the knees or hanging over them.
24. Like the man, the woman should also, when reading the "Kalimaa-e- Shahaadat" in Tashahud, close her tiny finger and the finger adjoining it (this is called "Aqd") and at the same time, form a circle with the thumb and middle finger and lift the index finger when reading the words "LAAILLAAHA" (this sign is to indicate the oneness of Allaah Ta'ala). Then the finger should be dropped when uttering "ILLALLAHU" However, the closing, and circling mode of the fingers should be retained until the end of the Qaidah.

IT IS NOT SUNNAT TO RAISE THE HANDS EXCEPT

1. At the beginning of every Salaat.
2. When saying Takbeer for the Qunoot in the Witr Salaat.
3. When saying the extra Takbeer during the 2 Eid Salaats.
4. When seeing the Kaabah.
5. When performing Istilaam (kissing by indication) of the Hajre Aswad.
6. When standing on Mount Safa or Marwa during Saee.
7. During the Wuqoof (standing upon the plains of Arafat and Muzdalifah).
8. After stoning the first and middle Jamraat (Shaytaan) at Mina.
9. When praying for rain.
10. When supplicating.
11. At the end of Salaat.

THERE ARE SIX CONDITIONS FOR
AN IMAM TO LEAD ABLE MEN

1. Islam (to be a Muslim).
2. Maturity must be an adult not a child.
3. Sanity.
4. Male.
5. The ability to recite the Quraan from memory.
6. Freedom from excuses such as constant bleeding of the nose or stammering in which,
    a. one repeats words whenever one speaks or
    b. pronouncing one letter instead of another that resembles it due to tongue movement, or the absence of any pre condition of Salaat, e.g. Taharat, Satre Aurat, etc.

CONDITIONS FOR FOLLOWING THE IMAM

There are 14 conditions when following the Imam.

1. The Niyyat of the follower (Muqtadi) is to be simultaneous with the Tahreema.
2. Females following will be valid if the Imam makes Niyyat of leading them.
3. The Imam's heel has to be ahead of the Muqtadi's.
4. Condition of Imam not to be inferior to that of the Muqtadi's.
5. For the Imam not to be performing a different Fardh than the Muqtadi.
6. For the Imam to be a resident whilst the Muqtadi is performing his Qaza Salaat i.e. two rakaats.
7. There is no row of woman between the Imam and the followers.
8. There is no river between the Imam and the followers. (a river in which small boats sail).
9. There is no road upon which carts (cars, etc.).
10. Nor a wall, which causes confusion, regarding the Imaam's movement. If there is no confusion due to him being audible or visible, then it is correct to follow him.
11. The Imam should not be mounted whilst the followers are on foot (or vise versa).
12. The follower should also not be mounted on a different animal/vehicle other than the Imam's.
13. The follower should not be in one boat and the Imam be in another boat, which is not attached to the follower's. If attached then following is valid.

14. If according to the follower's opinion, the Imam's Salaat has broken- e.g. by flowing blood or vomiting a mouth full and he is sure that the Imam did not repeat his ablution then it is not valid to follow the Imam.

It is valid for one who has made Wudhu to follow someone who has made Tayammum, also for one who has washed the limb to follow one who has made Masah, (over bandage, etc) also for one standing to follow one who is sitting and for a hunch back or one performing Salaat by signs to follow another of the same type; and for one performing Nafl to follow one performing Fardh. If it became known that the Imam's Salaat was nullified, the followers should try his best to notify all the followers to repeat their Salaat.

REASONS FOR MISSING SALAAT WITH JAMAAT

One of the following 18 factors absolve one from the obligation of Jamaat.

1. Rain
2. Severe cold
3. Fear
4. Heavy darkness
5. Captivity
6. Blindness
7. Paralysis
8. Loss of hand or leg
9. Sickness
10. Being crippled
11. Mud
12. Chronic illness
13. Old age
14. Discussing Islamic Jurisprudence in a group causing Jamaat Salaat to be missed.
15. Arrival of food which one is eager to eat.
16. Start of journey.
17. Attending to a sick person who, if left alone will be harmed.
18. Intense wind during the night (not during the day).

If one did not attend Jamaat due to any of the above permissible reasons, then one will receive the same reward as that Jamaat.

THE RIGHT OF IMAAMATE BELONGS TO

If amongst those present, the owner of the premises, the appointed Imam, or the Ruler are all not present then the following persons will be most deserving of Imaamate (in order of preference).

1.The most learned (in laws of Salaat).
2.The best reader of the Quraan.
3.The most pious.
4.The oldest.
5.The most virtuous in character.
6.The most handsome.
7.The most noble birth.
8.The one with the best (sweet) voice.
9.The one with the cleanest clothes.

If everyone is on par then lots should be drawn or the people can decide. The opinion of the majority will be considered. If the people choose someone besides the one who is most deserving, then they have done wrong.

THE IMAAMATE OF THE FOLLOWING PERSONS IS MAKROOH (DETESTED).

1. A slave.
2. A blind person.
3. An ignorant person who is ignorant and not pious.
4. A Faasiq (a sinner who knows of Deen).
5. A Bidati (an innovator in Deen).

THE ORDER OF THE SAFF (ROWS)

The rows are formed by:-

a. men first,
b. then children,
c. followed by hermaphrodites,
d. then the woman.

In Jamaat the first row is best followed by the second and so on.

WHAT THE MUQTADI SHOULD DO AND SHOULD NOT DO AFTER THE IMAM HAS COMPLETED

1. If the Imaam performs the Salaam before the Muqtadi can complete the Tashahud, then the Muqtadi should complete it.

2. However, if the Imaam raised his head before the Muqtadi can complete reciting 3 Tasbihs of ruku or Sajdah, the Muqtadi should follow the Imaam.
3. If the Imaam performs an extra Sajdah or stands up by mistake after the final Qaidah, the Muqtadi will not follow suit and when the Imaam thereafter consolidates the extra Rakaat by making a Sajdah the Muqtadi should make Salaam on his own.
4. If the Imaam stands up before the final Qaidah, by mistake the Muqtadi should wait for him.
5. If the Muqtadi makes Salaam before the Imaam consolidates the Rakaat by making Sajdah, then the Fardh Salaat of the Muqtadi is nullified.
6. It is Makrooh for the Muqtadi to make Salaam after the Imam's Tashahud, and before the Imaam's Salaam.

AZKAAR (ZIKR/DUA) AFTER FARDH SALAAT

It is Masnoon to stand immediately after Fardh for Sunnat Salaat. Shams al Aimma al Halwani narrates that there is nothing wrong to recite Dua between the Fardh and Sunnat Rakaats. And it is Mustahab (desirable) for the Imaam to go to the right side to perform the Nafl Salaat. It is also Mustahab after the Fardh, to turn towards the people and for all to seek forgiveness 3 times.

I seek forgiveness of Allaah. Exalted is He, then to read Ayatul Qursi (verse of Throne), and Surah Falaq and Surah Naas once and Subhana Allaah (glorified is Allaah)
33 times Al Hamdu lillaah (Praise to be Allaah)
33 times Allaahu Akbar (Allaah is the greatest)
then say;
La illaha illallaahu wahdahu, la sharika lahu, lahul mulku, wa lahul hamdu wa huwa ala kulli shay inn qadeer.
"There is no illah but Allaah alone. He has no partner. To him belongs the dominion and to Him belongs praise and He has the most power over everything."
Thereafter all will pray to Allaah for the good of themselves and the good of the Muslims by raising their hands. Then conclude by wiping the face with the inside of the palms.

ACTS THAT NULIFY SALAAT

There are 68 acts that nullify Salaat.

1. Uttering a word even if it be forgetfully or mistakenly.
2. Making a Dua that resembles ordinary speech in Salaat.
3. Greeting (even though forgetfully).
4. Replying the greeting by tongue or
5. Handshake.
6. Amle Katheer – such an action that an observer has the impression that the one is certainly not performing Salaat.
7. Turning the chest away from the Qibla.
8. Eating anything from outside the mouth even though it be little.
9. Eating from between the teeth anything that is the size of a pea.
10. Drinking anything.
11. Cleaning the throat without excuse.
12. Saying ‘uf’.
13. Saying ‘ah’.
14. Saying ‘uh’.
15. Crying aloud due to difficulty, (i.e. not due to the mention of Jannat or Jahannam).
16. Replying to a sneeze by saying Yarhamuka Allaahu (may Allaah bestow mercy on you).
17. Replying to one, who has asked if Allaah has any partner, by saying, “There is no illah but Allaah”.
18. Replying to bad news by saying “inna lillaahi, wa inna ilayhi Rawji’un” (Surely we belong to Allaah, and surely it is to Him that we return).
19. Replying to happy news by saying, “Al hamdu lillaah” (ALL Praise to Allaah).
20. Replying to surprising news by saying, “La illaha illallaahu” or by saying “ Subhanna Allahu” (Glory be to Allaah).
21. Reciting any part of the Quraan with the intention of replying to a questioner, e.g. “ya ‘yahya, hold fast to the Book”.
22. The news of availability of water for one who has made Tayyammum.
23. Expiry of time for one who has made Masah on “Moza’ (leather socks).
24. The removal of these “Moza”.
25. Learning of a Quraanic Ayat by an unlettered devotee.

26. Discovery of clothing by a naked person.
27. Obtaining ability to bow and prostrate by one performing Salaat by indication.
28. For a "Sahhib e Tarteeb" (one who has never missed Salaat) to recall any missed Salaat.
29. When the Imaam appoints an unworthy deputy (one not capable).
30. The rising of the sun during Fajr Salaat, or the sun passing Zawwal during the two Eids or the start of Asr time in the case of Jummah.
31. The splinter falling off due to the healing of the wound.
32. Deliberately breaking one's Wudhu or its breaking beyond one's control. (i.e. someone else's action).
33. The ending of the Ma'zoors incapability.
34. Unconsciousness.
35. Insanity.
36. Becoming impure (in need of ghusl) by being aroused.
37. For a matured person (one who excites sexual desire0 to come in the same line in a regular Salaat which both began together in a single place having no barrier in between whilst the Imaam had included her in his Niyyat.
38. The exposure of the "Aurat"
39. Reading the Quraan by a devotee who has already incurred minor impurity.
40. A person delaying to the extent of one posture after Wudhu breaking while in wakefulness could not return with fresh Wudhu.
41. Passing beyond nearby water for some other or further off nearby water.
42. Going out of the Masjid thinking that Wudhu has been broken.
43. Passing rows in a place besides the Masjid, thinking that Wudhu had broken.
44. Turning away thinking that:
    a. one has not made Wudhu, or
    b. time of Masah has expired, or
    c. one has impurity on him.

All these nullify Salaat even though the person did not leave the Masjid.

45. Prompting someone (in recitation other than one's Imaam).

46. Saying Takbeer with the intention of changing to another Salaat besides the same one.
    All the above nullify Salaat if they occur before the final sitting posture to the extend of Tashahud.
47. Prolonging the Hamza in the Takbeer.
48. Reading any Ayat from the Quraan that was not memorized.
49. Performing a posture of Salaat, e.g. Ruku with the "Aurat" being exposed or with Najasat (impurity), which is forbidden.
50. For a Muqtadi to proceed into such a posture which the Imaam is not.
51. For a Masbooq to follow the Imaam in Sajdah Sahw (prostration in compensation for forgetfulness) without cause to.
52. Not repeating the final Qaidah after performing a Sajdah Tilawat of Salaat, which one had remembered to perform after the Qaidah.
53. Not to repeat any posture which was performed sleeping.
54. Loud laughing of a Masbooq's or Imaam or intentional breaking of Wudhu after the final sitting (Qaidah).
55. Making Salaam after 2 Rakaats in a Salaat of more than 2 Rakaats.

ACTS THAT DO NOT NULIFY SALAAT

Salaat will not be nullified in the following cases:

1. By the Musallee looking at any writing and understanding it.
2. By eating that which is stuck between the teeth that is smaller than a pea.
3. By someone passing his place of Sajdah although the passer will be sinful.

ACTS MAKROOH (DISLIKED) IN SALAAT

There are 77 acts that are Makrooh in Salaat.

1. Intentionally leaving out a Waajib.
2. Intentionally leaving out a Sunnat e.g. playing with one's clothing or body.
3. Removing pebbles, etc. (except for clearing the place for Sajdah in one movement)
4. Cracking the fingers the fingers even once.
5. Intertwining the fingers.

6. Placing the hands on the hips.
7. Looking on either side by turning the neck.
8. Sitting with the hips on the ground and knees raised up like a dog.
9. Spreading the forearms on the ground.
10. Folding the sleeves up.
11. Wearing trousers only despite the ability to wear a shirt.
12. Replying to Salaam by indication.
13. Sitting cross-legged without a valid excuse.
14. Tying the cloth around the head, leaving the middle exposed.
15. To plait the hair (by men).
16. Lifting of clothing when making Sajdah.
17. Letting loose of a cloth from head or shoulders proudly or neglectfully.
18. To wrap oneself with clothing from which the hands cannot be removed.
19. Wearing a cloth by bringing it below the right armpit and throwing the ends upon the left shoulders.
20. Reciting Quraan in a posture other than Qiyaam.
21. Lengthening the first Rakaat of any Salaat.
22. Lengthening the second Rakaat of any Salaat.
23. Constant reception of Surah in same Rakaat of the Fardh.
24. To read a Surah which precedes the one already recited.
25.To read 2 Surahs in a 2 Rakaat Salaat leaving out a Surah between them.
26.To smell any fragrance deliberately.
27/28. Fanning oneself with a cloth once or twice.
29/30. Turning away the fingers and toes from the direction of the Kaabah in Sajdah and others.
31. To put the hands away from the knees in Ruku.
32. The thighs in Qaidah.
33. The thighs between the two Sajdahs. (in Jalsah)
34. Or not putting the right hand on the left hand on the left in Qiyaam.
35. Yawning.
36. Closing the eyes.
37. Raising the gaze towards the sky.
38. Spreading the arms (stretching).

39. Slight action, which does not break Salaat.
40. Catching a louse and killing it.
41/42. Covering the nose or the mouth.
43. Putting smothering in the mouth which interferes with the recitation of Masnoon Qiraat.
44. Making Sajdah on the fold of the turban.
45. In Salaat to make Sajdah <u>on</u> the picture of a living being.
46. To make Sajdah with the forehead only when there is nothing wrong with the nose.
47. Performing Salaat along a path.
48. Performing Salaat in a bathroom.
49. Performing Salaat in the graveyard.
50. Performing Salaat in the toilet.
51. On someone else's property without consent.
52. To perform Salaat near impurity.
53. Performing Salaat by suppressing tendency to urinate or
54. excrete.
55. To pass air through the anus.
56. When there is no fear of missing the time of Salaat or Jamaat, then it is Mustahab to free oneself from those tendencies.
57. Performing Salaat with shabby clothing which are not always free from dirt.
58. Keeping the head uncovered unnecessarily.
59. Salaat performance when food which one is inclined to is present,
60. or anything else, which will occupy the mind and disturb one's concentration.
61. Counting Ayats by hand.
62. Counting Tasbih by hand.
63. For the Imaam to stand completely inside the "Mihrab".
64/65. For the Imaam to stand alone on a place or platform which is one cubit higher than the rest.
66. Standing behind a line that has a gap.
67. To wear clothing with pictures of living beings.
68. For pictures to be above the head or
69. behind, or
70. in front,
71. or on the sides except if they are very small or the heads have been removed or they are of inanimate objects.

72/74. When there is a light, a furnace container, burning coal, or people sleeping in front of the Musallee.
75. Wiping harmless sand from the forehead which does not disturb anyone.
76. To specify a Surah other than the Fatiha, however if done for ease or it was read by Nabi (S.A.W) then it is not Makrooh.
77. Not to place a barrier (sutra) in such a place where someone is likely to pass in front.

THOSE ACTS WHICH ARE NOT MAKROOH FOR THE MUSALEE

1. To tie the waist.
2. To wear a sword or its like provided one is not distracted by its movement.
3. Facing a Quraan, a hanging sword, the back of a sitting person who is talking, a burning candle or lamp.
4. Making Sajdah on a mat whereupon there are pictures as long as one does not prostrate on the pictures.
5. To kill a snake or scorpion which one fears harm from, even if it requires several blows as well as turning the face away from Qibla.
6. Shaking of the clothing lest they stick whilst going into Ruku.
7. Wiping of sand or grass from the forehead after completion of Salaat.
8. Wiping above even before completion of Salaat if it causes disturbance or lessons concentration.
9. Looking through the corner of the eyes without turning the face.
10. Salaat on a carpet, bedding or woolen mat (bricks). The best is the bare ground or on that which grows from it.
11. Repeating a Surah in both Rakaats of Nafl Salaat.

THOSE FACTS, WHICH NECESSITATES BREAKING THE SALAAT AND THOSE, WHICH MERELY ALLOW IT AND OTHERS

It is permissible to terminate the Salaat when:

1. One fears a wolf, etc is going to attack a herd.
2. It is incumbent to terminate the Salaat due to an oppressed person’s plea for aid from the Musallee but not upon just a call (i.e. if any person or parent calls in a usual and not in distress).

3. Similarly to prevent the stealing of an item worth one dirham even though it may be the property of someone else and even if it be a Fardh Salaat.
4. To save a blind man from falling into a well, etc.
5. When a midwife fears the death of a child and has not started her Salaat she is permitted to delay the Salaat.
6. Likewise a Musafir is permitted to delay the Fardh Salaat due to thieves or robbers.
7. A Muslim who intentionally and deliberately discards Salaat due to laziness will be beaten severely until he bleeds and then imprisoned until he starts Salaat or dies in prison. (Similar punishment is meted out to one who discards the fast of Ramadhaan.)
8. A Muslim should not be killed unless one denies the obligatory nature of Salaat or fasting.

WITR SALAAT

The Salaat is Wajib (compulsory). It consists of 3 Rakaats with one Salaam. Surah Fatiha and a Surah are recited in every Rakaat, with a sitting at the end of the first 2 Rakaats wherein Tashahud is read.
The Thana is <u>not</u> recited when one has stood up for the 3rd Rakaat.
After reciting the Surah in the 3rd Rakaat,
the hands should be raised up to the ears saying, "Allaahu Akbar", then the hands should be folded on the waist (for men- women on the chest) and then the Qunoot should be recited in a standing position, thereafter ruku should be performed.
The Qunoot is not recited in any other Salaat besides the Witr Salaat.
Qunoot means Dua (supplication) and is as follows:

Allaahumma inna nasta eenuka wa nastagh firuka was nu'minu bika wa natawkkalu alayka, wa nuthni alaykal khayr. Wa nash kuruka wa la nak furuka, wa nakh la u wa nat ruku mayyaf juruk. Allaahumma, iyyaka na'budu, wa laka nusalli wa nasjudu wa ilayka nas aa wa nah fidu wa nar ju rahmataka wa nakh sha atha baka, inna atha baka bil kuffari mul hiq.

“Allaah we pray to You for help, for forgiveness, and we turn to You in repentance. We believe in You and we have put trust in you. We praise You for the good You have bestowed on us, and we are grateful to You and not ungrateful to You. We abandon him who commits unlawful acts. Allaah, You alone we worship, for You alone do we perform Salaat, for You alone do we make Sajdah, to You alone is directed our spiritual endeavor, and to You alone do we make devotional acts, we hope for Your mercy and we fear Your punishment, surely Your punishment will be meted out to the infidels.”

The Muqtadi should, like the Imaam, also recite the Qunoot (silently). The one who cannot read Qunoot correctly should read,

a. Allaahummagh fir li (Allaah forgive me) - 3 times, or
b. The Duaa :

Rab bana atina fid duniya hasanatan wa fil akhirati hasanatan wa qina adhaban naar.
“Our Rabb grant us good in this world and in the akhirat, and save us from the punishment of the fire.”

1. When following the Imaam in Fajr who recites the Qunoot then one should remain standing silently with hands loosely on the sides.
2. If one forgets to read the Qunoot and recalls it while in Ruku or while getting up from Ruku, then the Qunoot should be omitted but Sajdah e Sahw should be made.
3. If the Qunoot is recited after rising from Ruku, the Ruku should be repeated and Sajdah e Sahw is to be made because the Qunoot had been removed from its original position.
4. If the Imaam goes into Ruku before the Muqtadi can complete reciting the Qunoot or before he even begins reciting it, and he fears missing the Ruku altogether, then he should follow the Imaam.
5. If the Imaam leaves out the Qunoot, the Muqtadi should recite it if he is able to join the Imaam in Ruku thereafter. If not he should follow the Imaam.
6. If the Muqtadi joins the Imaam in the Ruku of the third Rakaat of the Witr Salaat he will have joined in the Qunoot as well and will

not have to recite it in the missed Rakaats, which he will be repeating.

7. The Witr is performed in Jamaat during Ramadhaan only.
8. In Ramadhaan it is more excellent to perform Witr in congregation then to perform it individually during the last portion of the night according to Qazi Khan. This is the correct view although others have stated opposite.

OPTIONAL SALAAT

The following are Sunnat e Muakkidah:

The 2 Rakaats before Fajr,
2 Rakaats after Zuhr, Maghrib and Isha,
4 Rakaats before Zuhr, Jumuah and the
4 Rakaats after Jumuah with one Salaam.

The following are Mustahab :

The 4 Rakaats before Asr and Isha,
4 Rakaats after Isha and the
6 Rakaats after Maghrib.

Only Tashahud is recited in the first sitting of the 4 Rakaats of the Muakkidah.
When more than 2 Rakaats of Nafl are performed and does not sit for the first Salaat wherein only the final sitting is Fardh.
Salaat at night is superior to Salaat during the day and prolonged Qiyaam is superior to prolonging the Sajdahs.

THE TARWIH SALAAT

1. The Tarawih Salaat is Sunnat for men and women. Its performance in Jamaat is Sunnat e Muakkidah alal Kifaya. Its time is after Esha Salaat. it will be valid to perform the Witr before the Tarawih as well as delaying the Witr to after the Witr.
2. It is Mustahab to delay the Tarawih to after a third of the night has passed or midway through the night and delaying it to a time after this will not be Makrooh.
3. The Tarawih Salaat comprises of 20 Rakaats with 10 Salaams. It is Mustahab to be seated after every 4 Rakaats for the duration of time it takes to perform 4 Rakaats. Sitting is also Mustahab between the fifth resting posture and the Witr.

4. It is Sunnats to complete the recitation of a Quraan once in Tarawih during the month. If the people get tired then so much should be recited which will not lead to their displeasure.
5. Recitation of Durood upon Nabi (S.A.W) must not be omitted in every Tashahud even though the people become tired.

Neither should the Thana and Tsabihs of Ruku and Sajdah be omitted. The Duaa may be excluded if the people are tired.

6. The Tarawih cannot be repeated if missed individually or in Jamaat. [For more details see our book "Tarawih in Detail"]

SALAAT OF A MUSAFIR

1. Once a person travels the minimum distance of 88 km with the intention of staying for 14 days or less he is termed a Musafir.
2. If the Musafir changes his intention and wishes to stay longer he can continue reading his Salaat as Qasr (i.e. A Musafir's Salaat) as long as his extended stay is for 14 days or less).
3. Qasr Salaat is as follows :-
    a. Fajr Salaat – 2 Fardh
    b. Zuhr Salaat – 2 Fardh
    c. Asr Salaat – 2 Fardh
    d. Maghrib Salaat – 3 Fardh
    e. Esha Salaat – 2 Fardh and 3 Witr.

The 4 Rakaats of Fardh have been cut short to 2 Rakaats Fardh. Concerning the Sunnat and Nafl Rakaats, the rule is that if the Musafir is safe, has time and is not in movement then he may perform them. None of the Sunnat and Nafl Rakaats are cut short.

SALAAT OF THE SICK

A sick person may sit and perform Salaat if to stand will be difficult due to severe pain or fear of the increase of illness or its prolongation.
He may sit in whatever position is convenient.
He may also remain standing for as long as possible and then sit when he cannot stand.
If one cannot perform Ruku and Sajdah, then these should be done by signs. The sign for Sajdah should be lower than Ruku, otherwise the Salaat will not be valid.

Nothing should be raised up to one's face whereupon Sajdah is made. If this is done then the head has to be lowered as well, otherwise it is not valid.
If it is difficult to sit, then one can perform Salaat by signs lying on the back or side. Lying on the back is better. Place a pillow under the head so that the face is directed towards the Qibla and not towards the sky.
If performance by signs is also difficult then the Salaat should be delayed for as long as one understands speech.
Signs cannot be made with the eyes, the heart or eyebrows.
If one is able to stand but unable to perform Salaat then it must be completed whatever way possible even if it be through signs.
If one performs Salaat sitting down making Ruku and Sajdah and is then cured, the Salaat can be continued, however if it was performed by signs then one cannot continue.
If someone remained mad or unconscious for the duration of 5 Salaats then on recovering he should repeat the same. However, if this abnormal state persists for more than 5 Salaats then, he need not perform them later.
(section in waving of Salaat and fasting, Qaza will be Insha Allaah discussed in Part 2).

SAJDAH SAHW
Refers to the performance of 2 additional Sujoods in order to compensate for an error in the Salaat.
However, this error must have been done by mistake and not intentionally as this would break the Salaat.

METHOD

1. After reciting the Tashahud only in the Qaidah Akhirah (last sitting) say:
   Asala mu alaikum wa rah matullaah, while turning the head to the right only. (i.e. only one Salaam)
2. After making this one Salaam perform two Sajdahs as usual, sit in Qaidah and complete the Salaat as usual, i.e. recite Tashahud, Durood, Dua and Salaam.

(more to follow in part 2 – including subject in doubt.)

THE PRINCIPLES OF SAJDAH SAHW

Sajdah Sahw becomes Wajib under the following circumstances:-

1. Any Wajib act being omitted.
2. Any Wajib act being displaced, e.g. performing it before time or later than its stipulated place.
3. Any Wajib act being repeated.
4. Any Wajib act being altered, e.g. loud Qiraat being recited in place of silent Qiraat, etc.
5. Any Fardh act being displaced, e.g. observing it before time or later than is stipulated.
6. Any Fardh act being repeated.

THE PERFORMANCE OF SAJDAH TILAWAT IN SALAAT

In the noble Quraan there are fourteen Sajdah Tilawats. Wherever there appears the terms Sajdah in the margins of the page of the Quraan, Sajdah has to be made when that particular verse is recited.

1. If the Musalli recites a Sajdah verse in Salaat, he has to make one Sujood immediately after reciting the verse. After performing the Sujood Tilawat the Musalli proceeds to complete his Qiraat in the Qiyaam position. After Qiraat he performs his ruku and proceeds with his Salaah as usual.
2. If after reciting the verse of Sajdah the Musalli does not make the required Sujood but proceeds to recite a further two or three verses he may still execute the Sajdah Tilawat. If after reciting the Sajdah verse the Musalli recited more than three verses he may not then perform the Sajdah. He becomes a sinner.
3. The Sajdah Tilawat, which was not fulfilled during the Salaat, cannot be performed after the Salaat. The only recourse open is to make Istighfaar – seek forgiveness for this lapse.
4. After reciting a verse of Sajdah the Musalli goes into Ruku and while in Ruku he remembers and makes Niyyat (intention) that this Ruku be executed on behalf of the Sujood Tilawat as well, then this will discharge the obligation of Sujood.
5. In the above mentioned (no.4) e.g. if the Musalli does not form any Niyyat while in Ruku then the Sujood of Tilawat will be discharged once he makes the sujood of his Salaat. in this case the making of Niyyat in Sajdah is not necessary.

6. While performing Salaat the Musalli hears another person reciting a verse of Sajdah. In this case the Musalli should make the Sajdah Tilawat after completing his Salaat.

THE JUMUAH SALAAT

1. The Jummua' (Friday) Salaat is obligatory upon all Muslim male residence of a town or city.
2. Jumma' Salaat takes the place of Zuhr Salaat and is performed at the time Zuhr Salaat.
3. The Friday Khutbah is a condition (Shart) for the validity of the Jumma' Salaat. Without the Khutbah the Jumma' Salaat is not valid.
4. The Jumma' Salaat consists of a total of fourteen Rakaats as follow;
    a. 4 Rakaats Sunnatul Muakkidah
    b. 2 Rakaats Fardh
    c. 4 Rakaats Sunnatul Muakkidah
    d. 2 Rakaats Sunnatul Ghair Muakkidah
    e. 2 Rakaats Nafl
5. When the Imam rises to deliver the Khutbah, it is not permissible to recite Quraan, to make Zikr to perform Salaat or to talk. It is Waajib to listen attentively to the Khutbah.
6. If, after commencing with four Rakaats Sunnatul Muakkidah, the Imam starts with the Khutbah, one should complete the Salaat first and then listen to the Khutbah.
7. The Khutbahs are recited before the Fardh Salaat.
8. These Khutbahs are Fardh and must be in Arabic.

EID SALAAT

1. The performance of two Rakaats of Salaat in the occasion of Eidul Fitr and Eidud-Duaa is Waajib.
2. The two Rakaats Salaat of Eid is followed by two Khutbahs that are Sunnat but to listen to them is Waajib.

METHOD OF PERFORMING EID SALAAT

1. Make the intention that "I am performing two Rakaats Eid Salaat which is Waajib with six extra Takbeers which are also Waajib".

2. After the Takbeer e Ula (1st Takbeer), fold the hands and recite the Thana.
3. Then lift the hands thrice while saying “Allaahu Akbar”. After the first two Takbeers, leave the hands loose and after the third fold them.
4. Thereafter, Surah Fatiha and another Sura should be recited by the Imam and the second Rakaat is performed similarly except that before going into Ruku, the hands are lifted thrice reciting “Allaahu Akbar” leaving the hands loose on the sides.
5. The Ruku is made with the fourth Takbeer.
6. Duaa is made after the Salaat instead of after the Khutbah.

THE SUNNAN OF THE DAY

1. To rise as early as possible.
2. To make Ghusal.
3. To use Miswaak.
4. To adorn as one can within the rulings of the Sahariah.
5. To apply attar (Halaal non – alcoholic perfume).
6. To eat anything sweet (such as dates) before leaving for Eid Salaat.
7. To go to the Eid Gaah as early as possible.
8. To give Sadaqatul Fitr before leaving for Eid Gaah.
9. To perform the Eid Salaat at the Eid Gaah.
10. To choose a different route when returning from the Eid Gaah.
11. To walk for the Eid Gaah.
12. To recite the Takbeer while walking to the Eid Gaah.

SALAATUL JANAAZAH (THE FUNERAL PRAYER)

1. The Janaazah Salaat is in fact a Duaa (prayer and supplication) on behalf of the dead.
2. The Shuroot (conditions) of other Salaats are applicable to Janaazah Salaat as well.
3. The Mayyit (the dead) should be placed in front of those performing the Janaazul Salaat. The imam should stand in line with the breast of the Mayyit.
4. Two things are Fardh in Salaatul Janaazah, viz :
    a. To recite “Allaahu Akbar’ four times.
    b. Qiyaam – to perform the Janaazah Salaat standing.

There is no Ruku, Sajdah, etc in Salaatul Janaazah.

5. Three things are Sunnat in Salaatul Janaazah, viz
    a. Hamd to recite the Praises of Allaah Ta'ala.
    b. Durood upon Rasulullaah (S.A.W).
    c. Duaa for the Mayyit.
6. Jamaat (congregation) is not a condition for the validity of Salaatul Janaazah. Hence, if even one person man or woman performs it, the Fardh obligation is discharged.
7. The method of performing Salaatul Janaazah:-
    a. The Mayyit should be placed in front with the Imam standing in line with the Mayyit's chest.
    b. It is Mustahab to form 3 rows behind the Imam. If there are only 7 people 1 of them being Imam, 3 should stand in the first Saff, 2 in the second Saff and 1 in the third Saff.
    c. The following Niyyat is then recited (or an intention is made in the mind): "I make Niyyat of performing Salaatul Janaazah for Allaah Ta'ala and as a Dua for the deceased."
    d. After Niyyat recite "Allaahu Akbar" and raise hands to the ears (as in other Salaats) and fold as usual, recite now Thana:
       Glory unto You Allaah ! All praise unto You. Blessed is Your name and Most High is Your Majesty. There is none worthy of worship but You.
    e. After Thana, recite again "Allaahu Akbar" once, but do not raise the hands. After this Takbeer recite Durood e Ebrahim. Durood e Ebrahim:
       "Oh Allaah! Send Your mercy on Muhammad (S.A.W) and on his seeds as You sent thy mercy on Ebrahim and his seeds. No doubt! You art Great and Praiseworthy! Oh Allaah! send Your blessings on Muhammad (S.A.W) and on his seeds as Thou hast blessed Ebrahim and his seeds. No doubt! You art Great and Praiseworthy! Oh Allaah! send Your blessings on Muhammad (S.A.W) and on his seeds as Thou hast blessed Ebrahim and his seeds. No doubt! Thou art Great and Praiseworthy."
    f. After Durood e Ebrahim recite "Allaahu Akbar" once (do not raise the hands), and recite a Duaa for the Mayyit is a

Baaligh (of age) male and female recite the following Duaa.

"Oh Allaah, forgive our living and dead, present and absent, big and small men and women. Oh Allaah, whoever among us, is kept alive, by thee, let him be kept alive on the path of Islaam and to whom thou cause to die, let him die with Islaamic faith."
If the deceased is a Na Baaligh (under age) boy recite:

"Oh Allaah, make this child a source of our salvation and the pain of his parting a source of reward and benefit for us. Make him a recommendation for us and the recommendation, which Thou hast accepted.
If the deceased is a Na Baaligh girl, recite the same Duaa as for a Na Baaligh boy but recite on all three places "Aj Alh**a**" instead of "Al Alh**u**"

g. After the Duaa recite again once, "Allaahu Akbar'. Again do not raise the hands. After this fourth Takbeer make the Salaam as is done in other Salaats.

8. The Imaam recites the four Takbeers and the Salaams aloud and the Muqtadis silently.

GLOSSARY

1. Fardh :obligatory
2. Waajib :compulsory
3. Mustahab : preferable, desirable
4. Janaazah : funeral
5. Sajdah : prostration
6. Ruku : bowing
7. Qiyaam : standing
8. Tilawat : recitation
9. Nafl : optional
10. Makrooh Tanzihi : disliked

11. Makrooh Tahrimi : near Haraam
12. Haraam : prohibited
13. Tawaaf : going around the Kaabah
14. Adhaan : call to Salaat
15. Iqaumat : a call to Salaat from within the Masjid
16. Mimbar : pulpit
17. Muazzin : one who calls the Adhaan
18. Ada : on scheduled time
19. Qaza : expired time
20. Musafir : traveler according to Shariat
21. Muqeem : resident in one's own hometown
22. Qibla : direction of Salaat towards Kaabah
23. Satre Aurat : covering of body prescribed by Shariat.
24. Niyyat : intention
25. Tahrima : first Takbeer in Salaat
26. Takbeer : Allaahu Akbar
27. Muqtadi : one following the Imaam
28. Qiraat : Quraan recitation
29. Qaidah Ula : last sitting
30. Qaidah Akhirah : last sitting
31. Imaam : leader in congregational Salaat
32. Jamaat : congregational gathering
33. Rakaat : one unit of Salaat
34. Jalsa : sitting between 2 Sajdahs
35. Munfarid : one performing Salaat alone
36. Masbooq : latecomer in Salaat
37. Adaab : etiquette
38. Musalli : one performing Salaat
39. Sunnat e Muakkidah : insisted Sunnat of Rasul (S.A.W)
40. Sunnat Ghair Muakkidah : non insisted Sunnat of Rasul (S.A.W)
41. Sunnat : action done by Rasulullaah (S.A.W)
42. Masah : wiping with wet hands (fingers)
43. Tayyammum : purity by sand
44. Wudhu : using water for ablution
45. Nafl : optional
46. Sajdah Sahw : prostration for forgetfulness

THE WORDS OF AZAAN

1. ALLAAH IS THE GREATEST
   (is called 4 times)
   (ALLAAHU AKBAR).

2. I TESTIFY THERE IS NONE WORTHY OF WORSHIP BESIDES ALLAAH
   (is called 2 times)
   (ASH-HADU-ALLAAH-ILAAHA IL-LAL-LAH)
3. I TESTIFY THAT MUHAMMAD (S.A.W) IS ALLAAH'S MESSENGER
   (is called 2 times)
   (ASH-HADU-AN-NA MUHAM-MA-DUR-RASULUL-LAAH)
4. COME TOWARDS SALAAH
   (is called twice)
   (HAY-YA-ALAS-SALAAH)
5. COME TOWARDS SUCCESS
   (is called twice)
   (HAY-YA-ALAL-FALAAH)
6. ALLAAH IS THE GREATEST
   (is called twice)
   (ALLAAHU AKBAR)
7. THERE IS NONE WORTHY OF WORSHIP BESIDES ALLAAH
   (is called once)
   (LAA-ILAAHA IL-LAL-LAAH).

   a. In the Fajr Azaan after Hayya alal Falaah (Come towards success) the Muazzin must call out the following words twice:
      (AS-SALAAYU- KHAIRUM-MINA-NOUM)
      (SALAAT IS BETTER THAN SLEEP)
   b. just before commencing the Jamaat Salaah the words of Azaan should be repeated (behind the Imaam) with the following inclusion after reciting Hayya alal Falaah:

      (QAD QAU-MATIS-SALAAH)
      (SALAAH HAS BEGUN-[RISEN])

c. This second calling to alert the congregation that Salaat is about to commence is known as IQAUMAT.
d. When you hear the Azaan (Call to Salaat) then repeat the words uttered by the Muazzin.
e. Replying to the Azaan from the bottom of one's heart is a qualification for entrance into Jannah. SAHIH MUSLIM
f. During the Fajr Azaan, after the sentence As-Salaatu Khairun-Minan Noum, listeners should say:
   (SADAQTU WA BARARTU)
   (YOU HAVE SPOKEN THE TRUTH AND DONE GOOD).
g. In a similar manner those listening to Iqaumat, when they hear the words Qad Qaumatis Salaah should say:
   (AQAAMAHAL-LAAHU WAS ADAAMAHAA)
   (MAY ALLAAH ESTABLISH IT [SALAAH] AND KEEP IT FOREVER).